

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## THE MESSENGER.

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## Poetry.

### COME, HOLY GHOST.

Come, Holy Spirit, most blessed Lorde,  
Fulfill our hearts now with Thy grace;  
And make our myndes of one accorde,  
Kindle them with love in every place.  
O Lorde, Thou forgest our trespass,  
And callest the folk of every countre  
To Thy ryght fayth and truste of Thy grace,  
That they may geve thanks and syng to Thee  
Alleluya, Alleluya!

O holy Lyght, most princippall,  
The Worde of Lyfe she we unto us;  
And cause us to knowe God over all  
For our owne Father most gracious.  
Lorde, kepe us from lernyng venynous,  
That we followe no master but Christe.  
He is the Verite, Hys Word sayth thus;  
Cause us to set on Hym our truste.  
Alleluya, Alleluya!

O holy Fyre, and comfort most swete,  
Fyll our hertes with fayth and boldnesse  
To abyde by Thee in cold and hete,  
Content to suffre for ryghteousnesse;  
O Lorde, geve strength to our weaknesse,  
And send us helpe every houre,  
That we may overcome all wyckednesse,  
And bringe this olde Adam under Thy power.  
Alleluya, Alleluya!

—Translated by Miles Coverdale.

## Communications.

For The Messenger.

### DEPRECIATING THE PULPIT.

This is an age in which every one seeks to please the people. Certain branches of the Church have yielded to this spirit to such a degree that one looks in vain for the old time-Gospel sermon, and the said course assumes the character of a Sunday newspaper article. Popularizing the Gospel is the clamor; secularizing the pulpit is the result. "Popular discourses," it is said, are demanded by this busy world; and this worldly demand is respected by men who know the Gospel and could wield a tremendous power if they would confine themselves to the simple utterances of the Gospel. But one prepares his sermon to draw a crowded house; this one sets a premium on himself, and ministers to his own glory. Another fashions his discourse to please an audience of wealth and fashion. A third is the mouthpiece of the sentimental craze of the season. A fourth selects "themes which hit the fancy, or amuse the trifling thoughts of a worldly age." That there be no lack of this kind of Gospel, homiletical journals furnish "Living Issues for Pulpit Treatment," among which the Destruction of Forests, Cigarette Smoking, and themes of like great importance to our eternal salvation, are skeletonized for use. No wonder that the world seeks shelter and advantage under the shadow of these so-called Christian pulpits.

Ministers of the Gospel should preach the Gospel. That Gospel is "Christ and Him crucified"—an abiding answer to the important question, "What must I do to be saved?" Of all "living issues" there is no theme so vital as this; there is none of so great importance as this; there is no substitute for this. It was the theme of St. Paul's preaching. He labored to convict of sin; to lead sinners to justification by faith in Christ; to induce them to perform good works as the results of faith in Christ. It was the one theme of all the Apostles. It is the one message of the New Testament. May the ministers of the Reformed Church never pander to this demand for a "popular Gospel," but, as ambassadors for Christ, to whom He hath committed the word of reconciliation, be faithful to the burden and responsibility of this holy calling.

Equally depreciating also are the quaint conceits, pedantic quotations, mean images, buffoon stories, and scurrilous invectives, that so often come from the "fashionable preacher" or the rank sectarian. Well will the Gospel be preached and the pulpit sustained, when the minister is conscious that he has but one mission; and that "he is standing, like Aaron between the living and the dead, a messenger sent from God to save men's souls."

J. S. HARTZELL.

For the Messenger.

### THE EXECUTIVE FUNCTION.

The importance of the executive function in any, and all forms of government is apparent to all intelligent persons. It is useless for us to close our minds against the fact, that the strength of the government depends, largely, upon a proper recognition of the executive as a distinct function, in a still larger measure upon the exercise of that function with determination and promptitude. The Reformed Church may properly, as we suppose, discuss this subject with a view of strengthening her government, which, like all earthly forms of government, is capable of improvement; but in doing so care should be taken not to run to extremes.

There is an attraction in centralization and solidification of government to some which tends to draw them toward episcopacy in the Church and toward monarchy in the State. On the other hand there is an attraction to other minds in popular sovereignty which draws them toward congregationalism in the Church, and toward pure democracy in the State.

It cannot be denied that there are noble qualities, beautiful features, and elements of prodigious strength in both these extremes, neither can we deny that there are defects in both, and differences between them. These differences are such, that if the two systems come together in an abrupt and sudden manner, the result will be collision, clashing and contention. The harmonizing of these two systems of government, in the one of which the executive is unduly exalted, and in the other not sufficiently emphasized, seems, to us, to be a work worthy of the highest efforts of any Church or State government, and worthy of the earnest consideration of all classes of men.

It is folly to condemn what is good because it does not suit us, or belong to us. When the executive function is presented in its true character and bearing, why cry out, Episcopacy! Roman Catholicism! High Church! &c. When the congregational views are maintained, to a greater or less extent, why should we cry out? Disintegration! Dissolution and Destruction!

The talent of the Reformed Church should not be laid up in a napkin, but employed in searching for the truth as it is in Jesus, and whenever it is true that our Church government is defective or weak, and that a change would be for the glory of God and the advancement of Christ's kingdom on earth, such change ought to be made by the proper authority and acquiesced in by the whole Church.

D. P. L.

For The Messenger.

### NOTES ALONG THE ROUTE.

Were I not as I am, I would be a traveler, and cosmopolitan in my journeying, at that. In a sense, I have Bayard Taylor as my patron-saint, or, Seward-like, I would go 'round the world; yes, once in twenty years. The intervals I would spend in Switzerland, and in the Lehigh Valley, another Switzerland.

Travel expands the mind. The land turtles would be very different creatures were their horizon not so confined. Men, tethered to their smoke-stacks, never emerge out of the selfish (shellfish?) state. And selfishness never made a heaven in any world I read of. If heaven is a principle, that principle must be charity. Multiply Peter Cooper a thousand million times, and we have Paradise restored. There are many souls of like charitable capacities, though of less means, whom travel

might develop into broad men, and thus the reign of good-will be hastened. Sitting by the way-side, gathering pennies and dollars, in towns or cities, will only postpone the grand era. Glad to see Gould and Vanderbilt setting out. It will save them the misery of remaining in the turtle state, and others too. Claws and shells will give way to wings and cloud-chariots. The world and humanity can never be learned from the study of geography or histories. The first is no more than so many square miles, and the second, than so many men, women, and children; even as eternity is something vaster than years joined to years—endless time.

But the traveler must keep his eyes wide open, or his locomotion will only demoralize him. A ship must have a port in view; the land, tossed and driven by the wind, is less fortunate than its quiet companions in the grove. So neither ought the traveler to be a rolling stone; or, if such, let him be as the mill-stone, which revolves ever about some center. The result is a grist.

Beautiful for situation is Cornell, at the head of Cayuga lake, on a high level, with the grove-like city of Ithaca at its foot. We actually wished ourselves to be but twenty-one again, and starting out as a student once more. With such surroundings how could I remain in the turtle state? If Cornell's interior is as its exterior, only broad men emerge at its doors.

At last Fayette, the objective point of our route, is reached. Here the late Rev. Dr. Willers spent his whole ministerial life, sixty years. How he was drawn thither, I know not; but that he remained and became a life fixture, I can see readily. The Seneca and Cayuga lakes had no little to do with his stay. I believe all once here, think it too good to surrender.

The old pioneer's story, yet in the evening of his life. He, too, aid the venerable remains to rest. The young pastor has done a vast amount of work. Preaching and pastoring day and night, ever since he came into the field. At Fayette, the ancient stone church has been renovated as a memorial to the memory of the old pastor and his former parishioners. It is truly a grand monument. No one would know the quaint old edifice, so entirely has it been regenerated. A handful of men and women did the work, at a cost of \$6000. There were liberal souls, though, who sent contributions from afar, because they or their ancestors had been baptized, confirmed, or one members there. Could but pastor Willers see this memorial house!

The Hon. D. Willers, ex-secretary of the State of New York, is an active, yet very modest member and worker in the flock. Of this we are glad, indeed. The dedication and communion services were all that the people could desire. Weather, audiences, liberality of hearts, the grace of God, all combined to make the occasion a festive one. We learned to love this place and band of Christians. May God bless the good young shepherd and his good sheep!

C. Z. W.

For The Messenger.

### DECEASE OF MINISTERS.

It has been suggested to me by a friend who is deeply interested in the growth and prosperity of our Reformed Zion, that a short article on the extraordinary mortality among our ministers would accomplish a good purpose. In compliance with this expressed wish, and, in the full consciousness of its importance to the future welfare of the Church, I send you this paper.

During the first six months of the present year, that is from January to July, as many of our ministers, within a small fraction, have died, as were called away during the entire two years immediately preceding. This is a sad statement presenting a gloomy picture as regards the future of the Church. It is true that of this large number there were some four or five persons who, either from bodily infirmity or from extreme old age, were no longer engaged in the active duties of the ministry. This diminishes the evil to some extent, but, even after making this deduction, we still

have an exceptionally large number of young and hitherto actively employed ministers on the death list—many more, indeed, than have entered the sacred office during the same time. This fact calls for anxious concern on the part of those who have the future welfare and prosperity of the church at heart. We need to be wide-awake—anxious to see, in the first place, the serious nature of this large decrease in the ministry by death, and then, show the proper zeal in seeking out an adequate remedy for the evils which threaten to follow in its train. Not only should the present number of our active and efficient ministers be fully maintained, but immediate steps should be taken to secure a material increase in the number of our ministers in order to meet this growing demand for laborers.

From what has now been said, we can easily see that if the work of the church is to be successfully prosecuted, we must make the filling up of the ranks of our ministry a subject of deep and earnest concern. Both the difficulty and the delicacy of this work can be easily seen and appreciated. Not only must we seek workmen, but "workmen that need not be ashamed." While earnestly striving to increase the ministry in point of numbers, we must also be equally anxious to increase it in point of spiritual power and efficiency. We must have pious, humble, and earnest men; men who are consciously called of God; men whose hearts are in the work; men who will adorn their extraordinary profession by living up to the full measure of their "high calling of God in Christ Jesus." This work of replenishing the ranks of the ministry, therefore requires great care and prudence, as well as zeal. A weak, worldly, unworthy ministry is worse than a numerically insufficient one. Better have fewer laborers than crowd the field with sluggards or careless and indifferent bunglers. We need many more ministers than we have, and we need them of a higher order. The extraordinary times in which we live call for a strong ministerial force; strong in intellect and intellectual equipments, and above all, strong in the power of a divine life and glowing zeal for the salvation of immortal souls!

D. Y. H.

For the Messenger.

### REPORT

On the State of Religion—Maryland Classis.

Fathers and Brethren:—Your Committee on the State of Religion and Morals, would respectfully offer the following as their report:

With devout gratitude to Almighty God, we note the fact that the lives of all the pastors connected with this Classis, have been spared during another classical year, and that they have been permitted, without any serious interruption to discharge the duties connected with their sacred office. The gospel has been preached according to the standards of the Church; the holy sacraments have been duly administered; the children and youth have been catechised and confirmed, and family visitation has been faithfully performed by all the pastors.

These means and ministries of Grace have been owned and blessed by the great Head of the Church to the salvation of souls and the upbuilding of our Zion. There has been progress and sound, healthy growth in our different congregations and charges. The Word of God has not returned unto Him void, and the faithful labors of His servants have not been in vain. Several of the parochial reports in our hands acknowledge the fact that there have accrued no extraordinary awakening or religious movements in the charges to which they relate. This is true undoubtedly of all the charges within the bounds of this Classis. We have witnessed no pentecostal miracle among us, but we have experienced the continual presence and power of the Holy Spirit in the Church, making effectual for the conversion and

salvation of sinners the divinely ordained and regularly constituted means of grace. Where the work of grace is going on continually and steadily, there is no room or demand for any extraordinary religious activity. And this is the normal condition of the Church. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

There has been an encouraging degree of external growth in the churches under our care. The additions to our membership by baptism and confirmation are quite large, and will be found to compare very favorably, as to numbers with those of other churches in the same territory. Our benevolent contributions are increasing year by year, being larger this year than during any previous year; although in this regard the limit of our ability has not yet been reached, and we are called to renewed effort in this direction. Two of the large charges were divided during the year, and several new congregations were organized.

This external progress necessarily implies some degree also of internal progress; and the reports placed in our hands do not fail to give evidence of such progress. In a number of these reports we hear that the worship of the sanctuary is generally attended by large and devoted congregations, that the means of grace are received and used with eagerness and profit, that piety and Christian intelligence are growing, and that the morality of our people compares favorably with that of the members of other churches in the same regions.

Several of the parochial reports speak of a growing church consciousness among the members of the congregation. And this we believe to be the case in all our charges. The church papers and other publications of the Church are largely circulated and read among the members of our charges, with but few exceptions; and these exceptions, being due to temporary local causes, may be expected soon to disappear. Our members are generally well grounded in the faith of their Church, and are all able to render a reason of the hope that is in them. The time-honored customs of the Church are revered and maintained. Infant baptism, the system of catechization, the observance of the church-year in the services of the sanctuary, for example, are facts which are dear to our people, and which exert a salutary, moulding influence upon the religious life among us.

The interest of the Sunday-school is receiving a good deal of attention among us; and this institution together with missionary societies, is mentioned in several of the reports of the pastors, as rendering important aid, and contributing largely to the success of congregations.

Finally we note also the fact that peace and harmony, and good will prevail among the ministers and people of this Classis. If there are any differences of opinion, theological or otherwise, these never disturb the good feeling and fraternal concord among us.

And now unto Him that has loved us, and redeemed us, and made us to be kings and priests unto God our Father, to Him be glory, and dominion, and honor, for ever and ever. Amen.

Respectfully submitted,  
WM. RUPP, Chairman.

### OUT OF DOORS.

A man's sermons are the resultant of a subtle combination of nerve and muscle and mind. Many a time when I have been overworked, the world has looked dark to me, and my brains have been of no more use than so much wet clay or mire; but a day in the country, a long and rapid walk, a horseback ride, a tramp through the woods with gun or rod, and my lost courage has all come back again, and what seemed to be impossible has been accomplished with ease. A pair of Indian clubs, are better still, a pair of oars persistently used until their use becomes a delight, is no insignificant means of grace. When one makes the acquaintance of all out-of-doors, and follows up the acquaintance until it becomes intimacy, he finds that the fresh breezes are blowing through whole pages of his manuscript, and carrying the fragrance of the pine with them. A man is a better speaker for a good degree of physical exercise.—Rev. Dr. Hepworth.



## Family Reading.

## THE COPPER-BEECH.

When, in the flowering Maytime, the restless maples have shaken  
Down from their swaying branches a rustling carpet of crimson,  
Quickly each leaf-bud unrolls, its emerald treasures revealing.  
Side by side with the maples the feathery elms are unfolding;  
Delicate green are their plumelets, in the clear sunlight translucent;  
Birches with slender branches, glossy and rich and low bending,  
Brush rudely the long flowing tresses of willows forever a-weeping.  
Out from the light-tinted maples, out from the pale-green birches,  
Out from the willow and ash, stand the dark copper-beeches, so sombre—  
Sombre and dark and gloomy—a cloud on the face of the morning,  
Save when the sunlight strikes them, the miracle old reproducing—  
Kindling a bush unconsumed, with every branch brightly burning!  
Dark and rich are its robes; yet strangely its mantle of purple  
Shows in the fresh, blooming spring-time—a garment befitting the autumn.  
Has it forgotten the time? Or is it, like some of earth's pilgrims,  
Doomed to a life with no spring-time—a life without even a summer?  
Does its past hold some dark deed of midnight, to which alone it bore witness,  
With shame for the treacherous act deep blushing forever and ever?  
Blow gently, ye breezes of spring, ye breezes of summer and autumn!  
Wave softly the garments of purple, whose secret is hid in its bosom!

—Our Continent.

## THE PRECIOUS OINTMENT.

By Mrs. M. E. Sangster.

Among those puzzling things which baffle reason, and are settled only by the Christian when he leaves them with his Master, resting securely on the promise, What I do, thou knowest not now, but thou shalt know hereafter, we have to reckon the early death of such a missionary as McLaren. Reading the sketch of his labors and their sudden close, in a recent number of *The Interior*, my eyes were blinded with tears, and the question came to my lips, "Wherefore this waste?" Looking at it from the earthly side, wherefore is the precious ointment so lavishly poured forth, and the nabaster box so often broken, in the history of that most heroic of all crusades, the modern missionary work of the Christian church? Under the palms of Africa, on the slopes of the Himalayas, in the jungle shadows, in the islands of the sea, and in the crowded cities of China, are sleeping our beloved, who fought the good fight, and finished their course, it seems to us, all too soon.

We think of the costly preparation, of the complete equipment, of the high resolve, of the perfect consecration, and of the self-denial of friends and kindred, and when we think of the strong young lives quenched, the blade struck from the hand, the dying before anything has been accomplished, the mystery deepens, and we fall back on that firm standing-ground of the divine sovereignty, and our full surrender to the will of God, for comfort and reassurance.

Perhaps it is not for us to know just how much or how little has been done in any given case. The Master has had the full day's work from His servants, of that we may be sure, and has made no mistake, when He has bidden them come up higher. More still than this, we have a right to infer from the teachings of the Bible. The Master has work to do for those who have gone yonder, and employs them on His errands, in that home as in this, and whether they toil here in the absence of the body, or there are in the presence of the Lord, they are equally in the way of this appointment.

Nor can I believe that the Lord who, in His material economy of His universe, suffers no waste, and whose gracious ordering is so complete that no destruction of any atom is possible anywhere, but that every physical particle, in some form or other, is always serving His purpose, allows any loss in His spiritual economy. The waste is apparent only. One of these days we shall see that it is not real. From the early grave of a missionary, therefore, there comes a clarion call to us who remain to be more generous in giving, more earnest in prayer, more thorough in consecration, and more determined to lift up the banner of Christ in the midst of those who sit in darkness—

"Tell it out among the heathen that the Lord is King."

If I were a minister, and had a missionary sermon to preach, I think I would go for illustrations to the life of such a man as Lord Lawrence, who saw the hope of India in the devotion of Christian missionaries. I would go to the books of travel, which fall from the press like the leaves from the trees in autumn. For instance, from the Golden Chersonese, that picturesque book by Miss Isabella Bird, I would cull the description of the dreadful prison at Naam-Noi at Canton, with its horrors exceeding those of Dante's hell,

its fearful every-day cruelties, and monstrous tortures, and its crosses, on which poor wretches are evermore bound with tight cords, and slowly hacked to death.

Miss Bird says of the cross she saw here: "It was a rude gibbet of unplanned wood, roughly nailed together, barely eight feet high, and not too heavy for a strong man to carry on his shoulders. Most likely it was such a cross, elevated but little above the heads of the howling mob of Jerusalem, which Paul had in view when he wrote of it: 'But made himself obedient unto death, even the death of the cross.'"

Not until we are ready to tell that old story of Calvary, ceasing not till the idols fall, and men's hearts are changed by the touch of the atoning blood, may we reasonably hope to see the triumph of foreign missions which we have a right to expect. Religion has science and civilization for her handmaids. What she lacks is a thoroughly aroused and vitalized conscience on the part of professed Christians.

When morning and evening at the family altar the missionary is remembered, when the broken ranks are filled up without delay, when money is poured in golden streams into the Lord's treasury, not doled from reluctant purses which tremblingly count the cost, and when parents joyfully give their sons and daughters to this grandest place in the van of the Redeemer's army, then may we look to see the Lord's kingdom come. Let the precious ointment be lavished at the feet of Him whose feet were pierced for us.—*Interior*.

## POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius, and energy of our country may leave the ministry of the gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the great evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—*Dr. Thomas Guthrie*.

## THE BABY'S VICTORY.

I was waiting in a railway station a few weeks ago for my train to come along, and was thinking my occupation a very tedious one, when suddenly I became so interested in watching a small conflict going on near me that I forgot the tedium altogether. A pretty, fairy-like little girl, of two or three years old, was playing and dancing back and forth between the door of the waiting-room, outside of which her father walked up and down with an older child, and her young mother, who sat next to me. Every one's eyes were attracted by the laughing, loving, dainty little creature, who would run up every few minutes to kiss her mother, or say something to her in her pretty baby talk, and who seemed as happy as a child could be. At last she climbed into her mother's lap, and began to make a business of kissing and caressing her.

A lady, sitting directly behind them, could not resist this sight, and began to ask the mother her little one's age, etc. Then she produced out of her bag a little cake and offered it to the child, who instantly took it, after the manner of children. Her mother told her to thank the lady, but she only gazed steadfastly into the face of her new friend and said nothing. The mother then took hold of the cake, the baby's fingers still grasping it, and said, "Thank the lady," in a very persuasive voice, over and over again, but to no purpose. Still the blue eyes looked obstinately and with silent lips at the giver of the cake. Then the mother said, "If you don't say, 'Thank you,' I shall give the cake back to the lady." Not a word came from the tiny, resolute mouth. The lady began to protest that it was no matter, she knew the little one thanked her, etc.; but the mother reiterated her endeavors to coax or threaten the child, or beguile her by intimations that she could not say it, that she had lost her tongue, etc., into saying the two little words required.

All this time baby and mother both had their fingers on the cake, and a faint movement was made by the latter occasionally to take it away and return it to the giver. I listened and watched with real interest to see how the thing would end, for my old eyes cannot behold such a battle without the thought of how it will tell on the future of the young creature just entering on life.

I suppose the mother's effort to make the child obey her continued for some ten minutes, during all of which time the lit-

tle one knelt in her mother's lap, looking over her shoulder at the lady behind, steadily keeping her lips closed, while the whispered entreaties and threats were uttered in her ear. Then, at last, with the declaration that "baby was a naughty little girl," the mother took her fingers away from the cake, and ceased her persuasions; the child ate the cake forthwith, and immediately began to prattle to her mother of other things.

What would I have had that mother do? Take the cake away from the dimpled fingers that held it so tightly, after the child once clearly understood that such a result would follow refusal to obey. But the child would cry, and that would be a nuisance in such a place! Better a nuisance for a moment than a lesson taught of disobedience and self-will. Next time that the baby is told to do something, which she does not want to do, will she be likely to obey the command? I trow not. Why should she? She has found that by holding out long enough she will get her own way, and that is much pleasanter to her than to take the way of others. She learned a great deal, I think, in the waiting-room that day, although, I dare say, this was not the first lesson of the kind which she had had. This may seem like making much of little, and I may have the critical habit of advancing age in so judging of what I saw. Nevertheless, I wish the mother, and not the baby, had gained the victory that day.—*The Presbyterian*.

## DANGERS ATTENDING THE USE OF CHLORAL.

Of hydrate of chloral, popularly supposed to be at once an efficient and harmless substitute for opium, a "well-known physician," of New York, thus speaks, through the medium of an interview with a *Tribune* reporter:

"Chloral hydrate stands first in the list of hypnotics and to overcome pure and simple sleeplessness is without a rival. When it first came into use much was expected which experience has failed to verify. It is not to any extent an anodyne; it is simply the best hypnotic known and the most deadly. The opium habit is easily acquired, indeed, to some temperaments its cautious medicinal use is perilous, from the readiness with which the drug is resorted to in every trifling illness and the fatal habit formed. But it needs no bitter season of pain and suffering to become habituated to the use of chloral. So softly, so gently, so gradually does its subtle fatal chains bind its victim that he only realizes its power when too late to break the bonds which bind him. Chloral is resorted to for an ordinary attack of insomnia, and, perhaps small doses are taken for a few days, the result being sound, refreshing sleep, with the absence of the evil results common to other narcotics. The period of sleeplessness past, which may be the result of overwork, business anxiety or nervous prostration, the drug is abandoned and all goes well for a time. Sooner or later sleeplessness returns, chloral is resorted to, kept up for a longer time, and taken in larger doses. It is again abandoned for a time, only to resume its sway, and so slowly and surely the habit is formed that renders sleep impossible without chloral, which, like all narcotics, must be increased in quantity as the system becomes habituated to its poisonous effects.

"The larger class of victims of the chloral habit are men who lead sedentary lives and who, from temperament and the nature of their work, are peculiarly liable to suffer from sleeplessness. One of the most notable examples of the baneful effects of the chloral habit was Dante Gabriel Rossetti, who, during the latter years of his life, was accustomed to take enormous doses, reaching a total of nearly 180 grains daily. For many years he took chloral regularly, at first in small quantities, but gradually increased the dose until the power of resistance was gone. His life was darkened by a power he fought against in vain. His latter days were spent in solitude. He became a recluse and a hypochondriac, filled with groundless fears for himself, cherishing unfounded suspicions against his best friends and admirers. Dr. Maudsley, the great English alienist, stigmatizes chloral as 'crystallized hell,' and condemns its use, even in disease, except to tide over some pressing emergency; and there is certainly an increasing reluctance on the part of physicians to prescribe chloral except in exceptional cases.

"Unlike opium, there are, as a rule, no unpleasant effects, no reaction following the use of chloral. It simply produces perfect sleep, or the best possible imitation of dreamless rest, with no headache or sickness as a reminder that the slumber has been purchased and the debt must be paid for. It is paid later on, and the interest demanded is health, hope, and often life itself."

## SCOLDING.

Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. The gentle-

ness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words*.

## GREAT-GRANDMOTHER'S GARDEN.

Come into great-grandmother's garden, my dears;  
The sunflowers are nodding and beckoning away;  
The balsams are smilingly drying their tears,  
And fair morning-glories are greeting the day.  
How pure is the breath of the old-fashioned pinks!  
How modest the face of the lady's delight!  
Sweet-William his arm with Miss Lavender's links,  
And whispers, "I dream of you morn, noon, and night."  
The dahlia looks on with a queenly repose,  
Unheeding the coxcomb's impertinent sighs;  
And fierce tiger-lily an angry look throws  
At bachelor's button, who praises her eyes.  
The red prince's feather waves heavy and slow  
By marigolds, rich as the crown of a king!  
The larkspur the humming-bird sways to and fro;  
Above them the hollyhocks lazily swing.  
Come, four-o'clocks, wake from your long morning nap!  
The pale China asters will soon be astir;  
The sweet pea has ordered a simple green cap—  
Which the poppy pronounces too common for her.  
There's southernwood, saffron, and long striped grass;  
The pale thimble-berries, and sweet-brier bush;  
An odor of catnip floats by as we pass—  
Be careful! nor grandmamma's chamomile crush!  
Come into great-grandmother's garden, my dears;  
The sunflowers are nodding and beckoning away—  
Ah! the true grandma's garden is gone years and years—  
We have only a make-believe garden to-day.  
—*St. Nicholas* for June.

## BIRTHDAYS.

Let the birthday of each member of the family be always remembered when it comes. Let there be something out of the ordinary routine in the arrangement of the table—pies fashioned as Jennie likes them best, one of Frank's favorite plum puddings, or Julia's special liking, a loaf of ginger-cake or a wonderful lemon pie, such as only "mamma" can make. There must be presents. Sometimes people may think that they cannot be afforded; but reflect: the little one needs shoes, dresses, aprons, and many other articles. Purchase one or more for the birthday; it will seem just as much a present to her as though she was not obliged to have it. Next comes story books, a knitted wrap, and a pair of skates (should the birthday occur in Winter), a pretty little school satchel, etc. Encourage the little one to give to each other, and remember father's and mother's birthday.

## A SCOTTISH LOWLAND COMMUNION.

Ten days before the communion, the Kirk Session met, and, after much tender and affectionate "dealing" with the catechumens, received them into the full fellowship of the Church. They afterward presented themselves at a certain part of the public service on the Fast Day, that they might publicly receive a "token" at the minister's hand and be suitably admonished as to their duty as members of the Church of God. The Sabbath immediately preceding the communion was known as "Preparation Sabbath." The pulpit was invariably occupied by the pastor on this day, and he then announced all the various exercises of the week. These were entered on by a day of "fasting, humiliation, and prayer," which was observed on the Wednesday in our parish. It was, to all intents and purposes, such a day, and certainly was "an holy convocation to the Lord, and no service work done therein." Very vividly, even at the lapse of forty years, do I recall the loud protest which two or three "Seceders" of the baser, or political type, used systematically to raise against the audacious presumption of the "Kirk" in proclaiming a "Fast." In vain did the blacksmith kindle his fire and make an extra noise on his anvil, and the cobbler, his companion, make an unnecessary demonstration of activity at his stall. The sentiment of the parish was dead against them, and "man and beast rested on that day, according to the commandment."

Two ministers generally officiated on the Fast Day. The pastor invariably conducted the devotional services previous to the morning sermon, which the etiquette of the pulpit required should be preached by the younger minister, while at the close of the afternoon service, conducted by the senior minister, the session was constituted with prayer by the pastor, and "tokens" distributed to the intending communicants. The catechumens then presented themselves, received their "tokens," listened to the pastor's last word before assuming their place at the "table," and then passed out with the session's benediction. The tone of the Fast Day continued through the week, received an accession of depth on Saturday, when another preparatory service

was observed, and reach its climax of devotion when at last "the Sabbath dawned."

At the winter communion the service was conducted wholly within the Church. It began early and continued until night. Five or six hundred communicants, in successive companies of fifty or sixty each, had to sit down, partake, and depart from the "table," and what with the long and fervent "action" sermon by the pastor, his soul-melting "invitations," and his blood-curdling "debarings" when "fencing the table," the successive addresses of the assistant clergymen to the several companies of communicants before and after partaking of the "elements," the closing exhortation of the pastor after the last company had retired from the "table," and then the post-communion sermon, always preached by the "chief man among the brethren" on duty that day, I have known eight hours to have been continuously occupied. Small boy as I then was, I still remember the sensation wrought on my youthful imagination, at the close of such a protracted service, in the late February afternoon, while the preacher gave no signs of exhaustion, though many a sigh went up from the pews, when I beheld the old beadle issue from the vestry with a lighted tallow candle in his hand and ascend the high pulpit stair, where he stood beside the Boanerges that thundered out of the darkness, beseeching and commanding his impenitent hearers to repent. Nothing but the pencil of a Rembrandt could have seized that marvelous chiaroscuro, and fixed the grotesque but tremendously solemn picture of the ungainly preacher, with his clear, piercing voice bidding his hearers flee from the wrath to come; while at his side, and revealed only by the flickering light of the candle held in his thin and shriveled right hand, stood the old beadle, like an incarnate "death," waiting to lay hold on any that delayed.—*Scottish American Journal*.

## DRINKING AND DIVORCE.

The *Philadelphia Ledger* says: "Switzerland is not now, for the time being at least, the hardest drinking country in Europe, but it has been placed on another bad eminence—their people are the 'most divorced' in the Old World. The Swiss drinking shops are so numerous that there is one to every 102 persons. In New York city, we believe, the rate is one to every 125, and in Philadelphia probably about one to 140. Belgium is said to be the most bibulous country, and, though the figures reach us through a Swiss source, they purport to be made up by an auditor in the Belgian post office and based on official returns. The population of this small kingdom is only one and a quarter millions, and the cabarets, inns and drinking places of every sort are counted up in this very doubtful estimate as one to every twelve (!) inhabitants. This probably means adult males. It does not appear that Switzerland has grown more temperate; it is simply surpassed in the matter of taverns.

"The number of divorces is set down to be five per cent. of the population all through the confederation. If the proportion in the Protestant cantons alone is taken, the ratio of divorce to marriage is 13 per cent. In the Catholic cantons there is little or no divorce. The practice of Swiss judges in granting judicial separations undoubtedly helps to create this large number. When a man and his wife both apply in another country, that is held to be collusion, and goes far to prevent it. A Swiss judge, on the contrary, holds that this unanimity is the strongest proof that divorce should be granted; if the only matter that two people are agreed on is that they cannot agree, that is conclusive proof they are sufficiently incompatible to be parted. Swiss citizens, therefore, find no difficulty about separations; they may not marry in haste, but they certainly may hastily repent and part. These two items from the Federal Statistical Bureau are worth studying. Something more is wanted besides the full industrial education, and the general intelligence which the little Republic contrives to keep up."

## Useful Hints and Recipes.

A Dainty Breakfast.—A delicious breakfast dish is this: Slice a few pieces of light dry bread, fry them slightly in a little gravy. Beat three or four eggs with half a teaspoonful of new milk and a pinch of salt. When the bread is hot, pour the eggs over it, cover a few minutes, stir slightly so that all the egg may be cooked. This, if rightly done, is a very acceptable dish. Try it.

POTATO CROQUETS.—Take finely-mashed potatoes—cold ones will answer, but fresh are better—and mix through them sufficient salt, pepper, and butter to season it; then mix in one beaten egg, and make into small rolls, being careful to have the surface perfectly smooth. Have ready one plate with a beaten egg upon it, and another with fine cracker crumbs. Dip each roll into the egg, and then into the crumbs, and fry in a golden brown, in boiling-hot lard. Drain on brown paper and serve hot.

PRESERVING FLOWERS.—The method practiced by German florists is as follows: Procure some white sand and wash it until it ceases to discolor the water. Then make it hot, and mix with it a small piece of stearine. Take a fine-meshed sieve, and place it on a board. Cut your stems, when perfectly dry, with a short piece of stem, and place them in the sieve in a natural position. Fill up carefully with sand until the flowers are well covered, and place them, if fine weather, in the open air—or, better still, in an unshaded greenhouse. In about ten days, if the weather be hot, the board may be withdrawn; when the sand will come away from the flowers.—*American Garden*.



## Youth's Department.

## "TO MY MOTHER."

"Oh, if I were a sunbeam, golden bright, golden bright,  
Oh, if I were a moonbeam silvery white,  
I'd shine upon her pathway day and night.  
"Oh, if I were a blossom blooming fair, bloom-  
ing fair,  
Oh, if I were a jewel, rich and rare  
I'd rest upon her finger or her hair.  
"Oh, if I were a dewdrop, diamond bright, dia-  
mond bright,  
Oh, if I were a snowflake soft and white,  
I'd pray to have some mission in her sight.  
"Oh, if I were an angel winged white, winged  
white,  
Oh, if I were a zephyr blowing light,  
I'd bear her prayers to heaven every night.  
"Oh, if I were a sorrow dark as night, dark as  
night,  
Oh, if I were a worry ne'er so slight,  
I would never, never darken her fair sight.  
"Oh, if I were a gladness, deep and strong, deep  
and strong,  
Oh, if I were a poem or a song,  
I'd fill her life with beauty lasting long.  
"Oh, the vainness of these longings, sweet long-  
ings though they be;  
Since I know there are no fairies that can change  
this simple me,  
In any magic way;  
I'll just try to be a blessing every day." —Standard.

## GOING TO PASTURE.

M. W. Snodgrass.

"Here, George, you may take old Nell and ride her down to pasture," called Mr. Maul to the boy who lay dreaming on the grass in the bright June sunshine.  
"All right, sir," answered the boy, springing from the ground. "I'll take her over to the west pasture lot?"  
"Yes," said his father. "I guess you had better—the grass is almost dried up in the other lot, and the water is growing scarce."

"Halloo, George! not going to school this afternoon?" shouted Ned Davis from the roadside, as he trudged along.

"No, I don't think I shall," replied George from his high perch. "It is too fine a day to stay cooped up in the school-room; guess you won't see me there until I can't help it."

The boy outside the fence looked back with longing looks, and wished his father would let him stay home and ride their horse to pasture; it was ever so much nicer than going to school.

Meanwhile Nell sauntered leisurely toward the bars. There was nothing to hurry for; one place was just as warm and pleasant as another, and as for George, he would have been willing that the ride should last all the afternoon. But even the places of great exaltation have their ups and downs and George had to descend from his lofty position in order to let down the bars. Old Nell walked in and began to pick here and there at the green spots from which the sun had not burned out all the sweetness.

"Come on, Nell; better grass down in next field," said the boy, who had fallen into the habit of talking to the horse as if he thought it would understand all he said. "Come on now; don't loiter so."

Nell looked at him demurely with her sleepy eyes, then went on nibbling as before.

"Come on," he called again, going ahead and coaxing her to follow.

Not a step would she move. Then picking up a stick, he touched her lightly; if coaxing would not do he would try driving. In a moment sleepy old Nell was galloping around the field as playfully as a two-year-old colt, and George looked in dismay as he saw her dash through the bars, which he had forgotten to shut, make a straight line through the field they had just crossed so leisurely and stop under the old gnarled apple tree where they had started.

It was a good half hour's work getting her back to pasture, and when at last he made his way up to the house he wiped the perspiration from his brow, and concluded in his own mind—though he would not have owned it to any one—that he "might just as well have gone to school."

"The old thing didn't know what was good for her, you see!" he said, as he dropped into a chair in the cool sitting room where his mother was sewing. "She was content to stop and nibble at the little patches of green grass along the way, and wouldn't lift her head up long enough to see that there was a whole field of beautiful pasture just ahead, where I was trying to take her."

"Well, she is only a horse, after all," said mother, with one of her quiet smiles.

"Poor old Nell! I wouldn't be vexed with her."

"Oh, no," answered George; he was beginning to feel rested now, and ready to forgive. "She didn't know any better, so I don't blame her; but if a boy had given me such a chase and been so obstinate, I tell you what, I would have been right mad!"

"What are you thinking about, mother?" he asked, watching the quiet face. "Do tell me, won't you?"

"Thinking how much like poor old Nell, girls and boys behave sometimes—yes, and grown people too," said Mrs. Maul. "I have known several such cases."

"Tell me one," pleaded George, brightening with the expectation of a story.

"Well," began his mother, "the one I think of just now was of a boy who lived away in New Hampshire, not far from my old home; a very bright happy little fellow he was too, and one who had many warm friends, for every one liked his frank ways. His parents, though not rich, gave him every advantage within their reach, and denied themselves in many ways that they might send him to the academy. It was hard work for them to spare him, and still harder to pay his tuition, but they did it all willingly for his sake. He might be able to take a fine position in the world some day, they thought, and they would do all they could to help him to it."

"But Paul, instead of pressing on in the way opened for him, seemed asleep to it all. He was content to have a 'good time,' as he called it, while the days went by; he wasn't going to work over his books when he might be enjoying himself. So he dropped out of school for every trivial excuse, and even when he was there in his place, his time was taken up in passing notes, whispering, and doing everything but studying. He often spent more time in devising some way of cheating to get out of a recitation, than it would have taken to prepare his whole lesson."

"As Paul grew up, several good positions would have been his had he been competent to fill them, but owing to his lack of education, he was obliged to let them pass. At last a distant relative died, leaving quite a fortune to be divided between him and his sister. Paul's hopes ran high. He would do wonders with his money; his parents should have an elegant home, he would invest the money for his sister, and he felt confident that in a short time her fortune would be doubled."

"But the same difficulties that he had refused to conquer when a boy, still met him here; a man without an education, no business knowledge, no habits of thrift or energy, he was utterly unfit to take the management of so much money. In less than two years he had lost it all, and his parents in their old age had nothing to depend on—not even their son, for he had proved himself a broken prop."

"I think I know why you told me that story, mother," said George, pulling at the buttons of his jacket; "you are afraid I might be like him, and not press on to the field ahead, where the good pasture lies. I just won't fool along this way another day, see if I do!"

Mrs. Maul smiled as she saw George take down his much despised arithmetic and begin work in good earnest. And the boy laughed as she said quietly, "That is going to pasture." —Exchange.

## HOW THE CABLES WERE MADE FOR THE BROOKLYN BRIDGE.

After the towers had been built and the anchorages made ready, then came the strangest work of all. To make the cables and then put them over the towers would be a difficult matter. Very likely it could not be done at all. So the cables were made, just where they hang, one small wire at a time. The cables are not chains with links, nor are they twisted like ropes. They are bundles of straight wires laid side by side, and bound together by wires wound tightly around the outside. They called the work "weaving the cable."

At the Brooklyn anchorage was placed a powerful steam-engine, and on the top of the anchorage were placed two large wheels, and with the aid of proper machinery the engine caused these wheels to turn forward or backward. From each wheel was stretched a steel rope to the top of the Brooklyn tower, over the river, over the other tower, and down to the New York anchorage. Here it passed over another wheel, and then stretched all the way back again. The ends were fastened together, making an endless rope, and when the engine moved the ropes traveled to and fro over the river. For this reason they were called the "travelers."

There were, besides these travelers, two more ropes placed side by side. On these were laid short pieces of oak, thus making a foot-bridge on which the workmen could cross the river.

There were also other ropes for supporting platforms, on which the men stood as the weaving went on. On each traveler was hung an iron wheel, and as the traveler moved, the wheel went with it.

It took only ten minutes to send two wires over the river in this way. The men on the foot-bridge and on the platforms suspended from the other ropes guided the two wires into place, and thus the cables were woven, little by little, two slender steel wires each time, and carefully laid in the place till 5434 wires were bound together in a huge cable, fifteen and three-quarter inches in diameter. The work was fairly started by the 11th of June, 1877, and the last wire was laid October 5, 1878. There are four cables, each 3578½ feet long, and if all the wires in the four cables were placed in line, they would reach over fourteen thousand miles.

The work was long and dangerous. Sometimes the wire would break and fall into the water, and an hour or more would be spent in hauling it up and starting once more. The men on the foot bridge or on the cradles high in the air watched every wire as it was laid in place. To start and stop the engines men stood on the top of the towers and waved signal flags to the engineer. Such a mass of wires would not very easily keep in place, and as the work went on, a number of wires were bound together into little bundles or ropes, and at the end all were bound together into one smooth round bundle or cable.—St. Nicholas for July.

## HOW TO REPOUSSER BRASS.

You have, let us say, a piece of sheet brass. Take a board an inch thick, and screw the brass on it with small screws, set as near the edge as possible. Now you must have two tools, the one a tracer, and the other a mat. They are made of steel, and look like large nails without heads. The tracer has an edge like that of a very dull knife; in fact, it very much resembles a screw-driver. The end of the mat is flat, and is either simply roughened or else crossed with fine lines.

Having sawed a piece of brass down on the board, the pupil may take a lead-pencil and ruler and draw on it as many parallel lines as he can, about an eighth of an inch apart.

Then let him take the tracer in his left hand, and in his right a small hammer with a broad head, like a shoe-maker's hammer, only much smaller. This is a chasing hammer, made for the purpose. Now, resting the edge of the tracer on a line, move it along, and, as you move, keep tapping the upper end with the hammer. Continue to do this until you can make a perfect unbroken line. Do not strike too hard. A mere tap tap will answer the purpose. After you can make such a mark straight line, then draw curves, and work them out in the same manner.

When you can trace lines perfectly, and not till then, you should begin work.

It is well in choosing a pattern to have many round objects, such as apples and grapes. Every one of these, in brass, will be a shining ball. In all ordinary work, it is advisable to avoid patterns which have inside lines, such as scales on fishes, hair, etc.

When the pattern is traced or outlined so that not a break or dot can be seen in it, the pupil takes the mat and indents the background. No great care is necessary for this in certain grounds. It may be done roughly or more evenly.

After matting the ground, you next go over the edges with the tracer again, or with a border tool, which is a tracer with the edges made like a very fine saw.—St. Nicholas.

## HOW JOSEY WAS CAUGHT.

Josey liked to keep office for his "Uncle Doctor," as he called him. But the doctor did not always like to trust him there when he was called away, for Josey had a habit of looking into things that made the doctor fear he might get into mischief, for Josey was a meddlesome boy. One day, however, Josey found himself alone, and began to look at everything on the table. The electric battery pleased him most.

"Ho! I know how to fix this," he said. "If any man came in that wanted 'lectric treatment I could do it as well as Uncle Doctor. There! Now it's all right. Now you take hold of these handles."

The taking hold was easy enough, but letting go was quite another matter. Any little boy or girl who has ever tried it will know how Josey's arms jingled and ached, but he had to hold on—he could not let go; and there he was, tears running down his face, when his uncle heard his screams and came in.

"You got caught that time, Josey," said his uncle when he had set him free. "Now, remember that bad habits hold fast to a boy worse than an electric battery does, and are harder to get rid of. And meddling is a very bad habit."

"I won't have any more to do with either of them," said Josey.—Sunbeam.

## SEA ELEPHANT AT THE ZOO.

The Zoological Society has lately received five specimens of the Mociorhinchus Angustir Ostris, better known as sea elephants. This new and very rare addition to the gardens has excited the interest of the most eminent zoologists in the country. Two animals were captured in the Southern Pacific, and arrived in New York a few weeks ago. Considering the great distance which they have traveled the elephants are in very fair condition. The five specimens were placed in the ponds situated in the southern part of the garden. The animals manifested marked evidences of pleasure at being once more in their native element, and rapidly devoured the fish given them by their attendants.

The sea elephant is the largest of all the mammals, with the exception of the whale. The average length of the males is twenty-three feet, though some are known to have grown to thirty or forty feet, and weigh from eight to ten tons. Two specimens are known to exist, one inhabiting the Southern Pacific, while the other is found off the coast of California. The sea lion has a sharp, pointed snout, and an ear over an inch long, with hind fins, which they use in walking. The fins in the elephant are merely used in swimming, while the head is wide, round and blunt, similar to the pug dog.

Of the five specimens three are males, and are about five years old. One of the remarkable features in these animals is the rapidity with which they grow, for at the age of ten years they have attained their full length. Their habits, as far as known, are similar to the sea lions. The visitors may not be pleased to learn that their voice, which is very deep, surpassing the sea lions in quantity, may be heard for miles around.—Philadelphia Inquirer.

## CHEATING THE COLT.

With forehead star and silver tail,  
And three white feet to match,  
The gay, half-broken sorrel colt,  
Which one of us could catch?  
"I can," said Dick; "I'm good for that!"  
He slowly shook his empty hat.  
"She'll think 'tis full of corn," said he;  
"Stand back, and she will come to me."  
Her head the shy, proud creature raised  
As 'mid the daisy flowers she grazed;  
Then down the hill, across the brook,  
Delaying off, her way she took;  
Then changed her pace, and moving quick,  
She hurried on, and came to Dick.  
"Ha! Ha!" he cried, "I've caught you, Beck!"  
And put the halter round her neck.

But soon there came another day,  
And, eager for a ride—  
"I'll go and catch the colt again;  
I can," said Dick, with pride.  
So up the stony pasture lane,  
And up the hill, he trudged again;  
And then he saw the colt, as slow  
He shook his old hat to and fro.  
"She'll think 'tis full of corn," he thought,  
"And I shall have her quickly caught."  
Beck! Beck! he called; and at the sound  
The restless beauty looked around,  
Then made a quick, impatient turn,  
And galloped off among the fern.

And when beneath a tree she stopped,  
And leisurely some clover cropped,  
Dick followed after, but in vain;  
His hand was just upon her mane,  
When off she flew as flies the wind,  
And, panting, he pressed on behind,  
Down through the brake, the brook across,  
O'er bushes, thistles, mounds of moss,  
Round and round the place they passed,  
Till, breathless, Dick sank down at last;  
Threw up provoked, the empty hat—  
"The colt," said he, "remembered that!  
There's always trouble from deceit,  
I'll never try again to cheat!" —Exchange.

## GOOD MANNERS.

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the

servants. Once he kicked Towser; but the dog growled, and Tom was afraid to kick him again.

One day when Tom was playing in the yard he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was very much frightened, and screamed for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. He held out both his hands to Tom, and drew him out of the ditch.

Tom was covered with mud, his hat gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day, when Tom saw the boy going by the gate, he called him in, showed him his rabbits, drove the little ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch." —Our Little Ones.

## Pleasantries.

"They came here," said Artemus Ward of the Puritans, "that they might worship in their own way and prevent other people worshipping in their's."

In the window of a shop in the obscure part of London is this announcement: "Goods removed, messages taken, carpets beaten, and poetry composed on any subject."

A girl just returned from a Boston high-school said upon seeing a fire-engine at work: "Who would evah have dreamed such a vewy diminutive looking apawatus would hold so much wattah."

An Irish judge, in reprimanding a prisoner, who was accused of striking his wife with an ink bottle, remarked, "Ye moight have known it wud hev been loike to hatch mischief, becaze it was with the ink-you-bate-er."

Three-year-old Gracie was hugging and kissing her baby sister, when her auntie said to her: "And you really think you love your little sister, do you?" Quick as a flash came the reply: "No, I don't fink I love my little sister; I love her wivout finking."

—A young lady who had some idea of marrying a parson, asked advice of the venerable widow of a clergyman. The old lady said, "If you ever marry a minister, marry one who, in an emergency, has enough of the grace of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without growling."



## THE MESSENGER.

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WEDNESDAY, JULY 18, 1883.

## VACANT CHARGES AND UNEMPLOYED MINISTERS.

We quote this from the *Advance*:—"One explanation of the 'dearth of ministers,' about which we hear so much, is that there is no such dearth. But the Presbyterians and Baptists and Congregationalists lack machinery to bring unemployed ministers and vacant pulpits together."

The suggestion thus made is leading to inquiry among the churches mentioned. Some years ago it was said that the proportion of ministers "without charge" in the Presbyterian Church was very large. Some of these men it was intimated, were laying around loose waiting for soft places, or engaged in semi-secular employments, in the hope that some "Providential" opening would occur near the places where other interests inclined them to live, and the "W. C.'s," as they were called, became a by-word and a reproach. The same state of things may have existed among the Baptists and Congregationalists for all we know, but we do know there is a disposition to correct it every where.

We do not know that our own Church, with which our duty most concerns us, has ever been afflicted to any great extent in that way. Overgrown charges rather than indolent ministers, have been our drawback. Still, the Classes ought to see to it that all our forces are properly employed.

We think it will be found that nearly all our ministers who are not too old or feeble to work, are anxious to be employed in the Lord's vineyard. Some of the best of them we know, regret their involuntary idleness. They have done all they can do except force themselves upon vacant congregations, which no man of common Christian modesty will do. It seems to us that this could be remedied if we had what our esteemed contemporary calls "the machinery to bring unemployed ministers and vacant pulpits together." A little of what might be called disinterested or unselfish interest in the general good of the church on the part of those who know the men and the fields would effect much. Certain it is that the church cannot afford to let any worthy man ask in vain for work.

To aid in this matter several ministers themselves actively engaged in proper fields, have asked us to publish the list of unemployed ministers, and also of vacant congregations. We will be glad to do so if the clerks of the various Classes will only send them to us, and we hope they will all do this without delay. We can not get at the facts even from the minutes of the late Classis, because changes have since taken place and divisions are in contemplation. A half hour's work from each Stated Clerk will afford most interesting information in regard to our needs and resources.

It will be seen from a notice in another place, that the United States Christian Commission is to hold its fourth re-union at Ocean Grove, on the 22d, 23d and 24th inst., and it will be a notable gathering. The relief afforded by that Commission during the late war, will not be fully known till God's own record discloses it. It was a bright feature of that fratricidal strife that so much Christian care was shown to the sick, the wounded and the dying, irrespective of any thought except that there was suffering to be relieved. Before that it was said that Protestantism was not capable of organized work in that direction, but the emergency brought to the front, women as devoted and efficient as any professional Sisters of Charity.

Representatives and nurses from the South as well as the North, are expected to be present at the re-union.

A "Non-Church Goer" in the last number of the *North American Review*, starts out with the declaration that people don't go to church, and wants to know why? Dr. William Hayes Ward, editor of the *Independent*, in the same number, shows

that the assumption is not true, and that the inquiry based upon it naturally falls to the ground. Dr. Ward's facts and figures are re-assuring, and will help to dispel the darkness of which the pessimists are complaining. There never was more religious interest and activity than is shown at the present day.

The *Examiner*, a Baptist paper thinks the Church it represents has not much to brag over the Methodists in one respect. It says:—"Baptists have no longer a sufficient reason for criticizing the itinerant system of the Methodist Episcopal Church. Our Methodist brethren can retort with unanswerable force, 'Physician, heal thyself.' The statistics of our Churches show that the duration of the average pastorate over a Baptist Church is just about three years—just the full time allowed by the regulations of the Methodist Episcopal Church for the tarrying of a minister in one place. We have, therefore, the system of itineracy with all its disadvantages, but minus the one advantage that makes the system tolerable among the Methodists, the Bishop who brings together the shepherdless flock and the flockless shepherd."

Bishop Dudley, of Kentucky, thinks some objections may be filed against regulation quartette choirs. He lately said: "My brethren, a fashionable quartette choir seems to me like the quaternation of soldiers set to guard St. Peter in Herod's dungeon; the vigilance is so unceasing that only an angel from heaven is equal to rouse up the slumbering spirit of devotion and speed its steps towards the Jerusalem where they would exclude him."

Rev. Henry Crawford Tucker, a clergyman of Georgia, it is said has zealously performed the duties of his office for nearly half a century without receiving a dollar in the way of compensation. Certainly the devotion of such a man reflects credit upon him, but we doubt whether he did the best thing for the people to whom he ministered. If his successor cannot afford to do the same thing he will be set down as sordid, and those who allowed their former pastor to work without pay, will be first to raise the hue and cry. When will men learn that the support of the Gospel is ordained as much to enlarge the heart of the giver as to help the preacher?

## THE ORPHANS' FESTIVAL.

The following earnest invitation to all our people to attend the anniversary of Bethany Orphans' Home, at Womelsdorf, is taken from the *Hausfreund* of July 5th: "We gladly convey the invitation to English readers, and bespeak for the Home not only an enlarged attendance at its anniversary, but also constant prayer in its behalf, and also contributions for its support."

"The yearly festival of the Bethany Orphans' Home is appointed for Thursday, July 26th. In consequence of the unfinished work in the erection of the new building, no festival was held last year. Only a few friends of the Institution have, as yet, seen the new building. Many persons have asked, if we wish to have a large number of visitors this year. We answer: 'By all means.' All our pastors, with their congregations and Sunday-schools are heartily invited to visit us. The festival falls after the wheat-harvest so that our hard-working country people can spend a day of this sort with great pleasure in our shady home on the hillside. Our beloved Reformed people have liberally aided us in erecting this beautiful new building. The entire establishment will welcome them. The Board also wish to see all the friends of the Institution present."

V. H.

## PREMIUM TRACT NO. 2.

It is to be hoped that this tract will be extensively circulated among our people. The subject treated in it is of prime importance—"The work of missions in the Reformed Church in the United States." It is written in clear style, plain, direct and to the point. If carefully read and pondered by our people it will result in much good.

It seems we have now entered upon a tractarian method in good earnest. No one need fear a new edition of Puseyism, however. The tracts are not all to issue from one quarter, even if the first one did issue from Lancaster. There is no smell of Oxford about this movement. No 2 hails from the far West. They are intended indeed to be "Tracts for the Times," but they are not to be the productions of one brain, or of several working in concert for

the securing of a partisan end. They are to be leaves of light and Christian instruction for the people of a united and harmonious Church, over which the Peace of Christ and His love spreads her heavenly wings.

The subject of Missions was well chosen for the present Tract. It is to day the uppermost thought in the mind of our Church. Wherever we turn calls come to us, like the voice from Macedonia, for the Bread of Life. Of our people there are scattered, in hundreds of places, many, who are like sheep without a shepherd. Thousands of others likewise, standing in no immediate relation to any of the Lord's tribes, are waiting consciously or otherwise, for just such a Church as ours to come and show unto them the way of salvation. And then the great heathen world tell us, with signs not to be misunderstood, that the eldest sister of the Reformed Churches, the mother rather, must not neglect to fulfill the Lord's ascension word, to send the gospel to all the nations of the earth.

Then go forth, little Tract, on your excellent mission, enter every home of our Zion, and make every man, woman and child therein a worker in the holy cause of missions.

K.

## CHURCH EXTENSION.

We re-read an article in the MESSENGER, this morning, from the pen of Rev. F. B. Hahn, dated Nov. 29th, 1882, in which he commends the plan of Church Extension, then recently adopted by the Pittsburgh Synod. There are three points made in the article in favor of the plan fixed upon: viz. 1. It will protect the souls of the people by a mortgage on the church building. 2. It will not require Mission congregations to pay interest on their church debt, and 3. It will do away with what the writer characterizes as "Ministerial trampism." So far as we now remember, this was the only article in the church papers, recommending this movement to the people. No doubt Bro. Hahn looked for others to follow him in the discussion, and that the whole subject would be thoroughly ventilated and an interest created in it among the people. This has not yet been done. But we now propose to add our mite towards popularizing Church Extension in the Pittsburgh Synod.

During the civil contest in this country, twenty years ago, the most important committee in Congress was that of "Ways and Means." It was the duty of this committee to report plans for securing money and material to sustain our military operations. It was their duty, in other words, to provide the "Shews of War." Here, it was soon found, was the rub in the whole contest. And the committee of "Ways and Means" rose to a position of first importance. So in the warfare which the Church Extension Board proposes to carry on against Satan's kingdom, one of the first questions that arises is, where is the money to come from? We have settled that question with reference to other features of our Church work. Provision has been made by which Missions, beneficiary students, and Orphans' homes are sustained. That was among the first things attended to when we entered upon these branches of Christian work.

The question of "Ways and Means" is not touched upon in the article referred to. One reason for this may be that at the Synod which adopted the plan of Church Extension and elected the Board to administer its business, there was an informal arrangement made that efforts should in some way be put forth to have one hundred elders or laymen contribute one hundred dollars apiece, and thus raise a fund of ten thousand dollars, to start the Board upon its work. Indeed, one liberal-minded elder at Synod had agreed to be the first one of the hundred. Another afterwards, in the MESSENGER, offered to become the second. But here the matter apparently came to a dead halt. No proper effort seems to have been made to make this one hundred dollar subscription business general over the Synod. Here is an obstacle apparently which we have not yet developed the ability to get over. In fact no earnest effort has been made to get over it. And it is easy to be seen that if there is not some way found to remove it, and to put money into the treasury of the Board, the whole business will cover the Synod with ridicule and disgrace. We will be in the position of the man who began to build a tower without counting the cost.

We are happy to say, however, that something is being done. The one hundred dollar subscriptions, so far, are a failure. But in another way some money is coming into the treasury. The brethren,

Leader and Darbaker, have entered the field under the direction of the Board to collect funds, directly for the erection of new churches and chapels in their respective mission fields, but indirectly for the treasury of the Board. They are acting under the direction of the Board. The money collected by them is to be credited to the Board. The Board is to have a lien on the property which this money assists in securing and the money is eventually to be returned to the treasury of the Board to be used for a similar purpose elsewhere.

Bro. Leader is at Du Bois, in Clearfield Co., and is canvassing the northern end of the Synod. Bro. Darbaker is at McKeesport and is operating in the southern portion. Both brethren are making encouraging progress. At least it seems so to those who are looking on. About \$5 000 will be needed by them, besides what their own people, and friends of the enterprises in the respective communities, have given. And they are in a fair way of getting this amount. They go into a charge, take the pastor or an elder along with them, and go from house to house to get something, if possible, from every member. So far very few have refused to give.

Of course this is not pleasant work for these good brethren. It is what Brother Hahn calls "Ministerial trampism." That term, however, seems a little harsh. But it is the only way, apparently open, to accomplish what we all acknowledge to be a good work. And it can be accomplished in this way. What has already been done plainly proves that these brethren have only to keep right on, as they have begun, until enough money is secured. The people have the money. They will give it if it is asked for in an earnest way. Every congregation that is canvassed adds from one to two hundred dollars or more to the amount to be secured. What these brethren need now is to be deeply impressed with the importance of the doctrine of the "Perseverance of saints." And the pastors and people of the charges, which they propose to visit, ought to receive them most kindly, open the way for them at once to go to work, and encourage them with words of heartiest good will and the largest possible contributions. In this way much present good will be done to the Mission cause, and by the meeting of Synod, the Church Extension Board will have a small endowment for future work.

L.

## FIRST REFORMED CHURCH, PHILADELPHIA.

The services connected with the laying of the corner-stone of the First Reformed Church in this city, took place on last Sunday. In the morning an appropriate sermon was preached by Rev. J. H. Dubbs D. D., in Handel and Haydn Hall, where the congregation now worships. Dr. Dubbs took for his text the words recorded in Isaiah 66: 1-2. His theme was "The House of God."

In the afternoon a large concourse of people assembled at the corner of Tenth and Wallace Streets, the site of the new Church. Addresses were made by Drs. Bomberger and Dubbs. Rev. Mr. Rubikam of the Reformed (Dutch) Church, Drs. Klopp and Davis, of our own Church, and Dr. Richards of the Methodist Church took part in the services, after which the Rev. Dr. Van Horne, pastor of the church, "laid the corner stone" with appropriate services. Besides the ministers mentioned above, Revs. Jas. I. Good, John P. Stein, A. B. Stoner, Jas. Crawford, F. W. Berleman, and E. A. Dahlman were present.

Everything passed off pleasantly. It seemed to us that the whole service was especially free from the confusion that usually attends such occasions. The recitation of the Apostles' Creed by the congregation with uncovered heads in the open air was a solemn expression of faith, and the music was very good. The use of the organ and the cornet was a great help.

A description of the proposed Church has already been given in our columns.

We recently had a pop-visit from Rev. A. J. G. Dubbs, of whom we have seen but little for many years. He is good-looking, as ever, but his raven locks are lightly tinged with grey. We did not talk about theology, but of happenings in days long since when neither of us thought of going into pulpits. We are glad to hear from other sources that Bro. Alfred is as earnest and successful in his ministry as he was in boyish fun. Every man ought to be up to his natural character in things that pertain to the kingdom.

## Communications.

## THE PITTSBURGH SYNOD.

The Pittsburgh Synod is a vigorous daughter of the Reformed family. Only fourteen years old she gives evidences of a good constitution, and a will strengthened by her faith in the necessity of active work for the Master. Most of her ministers are young men, few are beyond middle life. You find all the activity which characterizes matured manhood, rather than that feeling of satisfaction and accomplished success, which often attaches to age. Large charges are divided, not with the view of accommodating ministers or people, but for the good and growth of the church. They adopt business principles in conducting their classes and missions. I would not convey the idea that a mercenary spirit is observable in their Synodical work. They have built, and are building large and costly church edifices, and repairing and beautifying old ones. They are establishing new missions, taking new preaching points. They are building two new churches in the Du Bois charge, under Rev. Daniel L. Leader. He has canvassed a part of the Synod, and has been cordially received, aided by the pastors, and assisted with funds by the people. Rev. H. D. Darbaker, at McKeesport, is also building a new church. Rev. S. E. Bridenbaugh, of Berlin, Somerset county, is building a large and beautiful church. This gives some idea of the spirit which pervades the Synod.

Charges are small. But two have five congregations; seven have four congregations. They soon divide. Their missions are not long in becoming self-sustaining. The Synod's expansion, and the establishment of Missions. The Synod has resolved to establish a Church Extension Fund. She asks one hundred men to give \$100 each. If the money is not obtained in this way she will take up collections for the fund. This money is for the use of new congregations to enable them to build churches.

No better scheme could be devised. They will accomplish the plan. A number of elders have promised their aid. Their ministers co-operate with each other, and their synodical "Resolves" have some force, they try at least to come up to the mark. Few charges are in arrears in their apportionments, and yet, their contributions are voluntary. Nor is this the only mark of their good will. The Orphan's Home at Butler, Pa., is a monument to her Christian affection. It is one of the most beautiful localities I have ever visited. Though not so extensive as our Home at Womelsdorf, yet in point of family feeling and comfortable arrangement for a limited number, it is all that could be desired. "The Home is under the supervision of Rev. P. C. Prugh, who seems well suited for the place. The Seminary at Greensburg, Pa., under Rev. Lucian Cort, A. M., evidences the Synod's appreciation of female education. The Institution is an honor to the Synod, and is doing a good work for the church.

Like most well regulated households the strength and resources of the Synod are made to tell with greatest power on those interests located within her own territory. She is not, however, delinquent in the general work of the church, as her contributions to Home and Foreign Missions testify. Her ministry is alive to the great advantages of the Press, and are increasing the circulation of the MESSENGER, and our Sunday-school literature. Taking it all in all, the outlook for solid advancement of the church in the Pittsburgh Synod is very encouraging. Territorially, her position is central between the East and West. Let us hope her activity and energy may stimulate her sister Synods to increased zeal in the cause of Missions, and the general work of our Reformed Zion.

J. H.

## SOMERSET CLASSIS.

This Classis met in session at Hyndman, Bedford county, Pa., on June 7th, 1883. It may seem strange to the church that a Classis should meet beyond her defined territory. But,

"No pent up Ulica contracts our powers,  
The whole boundless continent is ours,"

to take possession of in the name of the Lord, if a door of entrance be opened unto us, and it lies within our means to enter in and occupy till He comes. The B. & O. R. R. cuts off this slice from Bedford county, and hence we claim it by right of pre-emption on the principle of "popular sovereignty."

This congregation now numbers 36 members. They have a neat and comfortable church, no oppressive debt, and a fine chapel organ of the Weaver Manufacturing, York, Pa. We expect this church to show itself worthy of the fostering care bestowed upon it in her Christian spirit and enterprising character. For their kind entertainment of Classis they have our thanks and a grateful remembrance.

Somerset Classis now has 12 regular pastors and one licentiate at work in the kingdom. Their reports show a commendable activity and reasonable success. The licentiate, George M. Zacharias, son of Dr. D. Zacharias, of blessed memory, has been assisting Pastors Ruhl and Heilmann in their respective fields. He is a young man, of fine literary and musical culture, and of great zeal and earnestness in the service of the Master. These pastors were all present at Classis, but four of them were not accompanied by delegate elders. The attention of their consistories was called to this fact.

Divine services were held every evening. Rev. King, president pro tem, preached the opening sermon from Mark 4: 35. Rev. W. D. Lefevre dispensed the sacred Word on Friday evening, and Revs. Schmedel and Knepper on Saturday, at 2 P. M., in German and English respectively.

Saturday evening was devoted to Missions. Rev. Bridenbaugh presided, and Revs. Diefenderfer, Dr. Theodore Appel and H. King made stirring addresses. The collection was devoted to Church Extension.

Sunday, 3 P. M., the Sunday-school was assembled and addressed by Lic. Zacharias, and Revs. Heilmann, Schick and Keener. At 4 P. M. on Sunday, Revs. Schmedel and Dr. T. Appel officiated some 18 miles up the railroad at Mount Lebanon in the German tongue. Revs. Schick and Keener ministered in the M. E. Church morning and evening.

Revs. E. H. Diefenbacher and H. S. Garner, of Juniata Classis, were present with us during part of the sessions.

Action on New Constitution submitted by General Synod.—The committee appointed last year on this matter, reported that the New Constitution was considered in detail and recommended the following action, which was adopted:

Classis is persuaded of the great superiority of the New Constitution over the old, in general features, and that it ought to be adopted with certain eliminations, which, in our judgment are the following: 1. The provision for annual sessions of General Synod. 2. The election of delegates to General Synod by District Synods.

This action is similar to that taken last year on points 1 and 2 submitted by General Synod. 3. Classis likewise disapproves the contemplated indiscriminate concentration of church work in General Synods' Boards. In our opinion a change in this provision placing the General



Mission work under General Synod's supervision and direction, but leaving such other interests as are contemplated, under local control, would be the only judicious provision for the efficient prosecution of the entire Christian work in the existing condition of the Reformed Church. This was substituted for last year's action on point 3d.

Synodical actions touching the Classes, were all approved and ordered to be carried out. Collections were ordered for the Church Extension Board, for the Ministers' Relief Society, and for the Publication Board. The apportionment upon the Classes was assumed.

Pastors were ordered to urge any of their members going West to go to localities where the Reformed Church is established, or to go in colonies and take measures to provide themselves with church privileges. This is to order to facilitate Home Mission work.

Missions.—The following report of the committee was adopted:—

It is cause of great gratification to your committee to be able to report a continually growing interest in our bounds, in the work of Home and Foreign Missions. A number of missionary conferences were held with good results. More missionary societies have been organized and contributions to the cause have increased.

It is evident that a deeper interest in missions exists in the hearts of the members than ever before. May this interest increase and spread until it reaches every congregation and individual in our home and prayer. To aid in accomplishing this much desired end we recommend the following:

Resolved, That pastors be requested to preach on Missions at least twice during the year.

Resolved, That pastors arrange for holding missionary conferences wherever it is necessary and practicable, and that missionary societies be organized wherever, in their judgment, it can be conveniently done.

Resolved, That we commend anew the *Missionary Herald* and urge pastors and consistories to aid in its more extensive circulation.

Dr. Appel, Superintendent of Missions, brought to the notice of Classis Charleston, W. Va., as a mission point. Referred to the classical committee on Missions.

Temperance again. The following was adopted:—

WHEREAS, The right of popular petition, together with other institutions of civil liberty, was conquered from a British Parliament by the heroic political ancestry of Americans, and

WHEREAS, The privilege of passing the popular verdict at the polls on the proposed prohibition of the manufacture and sale of alcoholic liquors for drinking purposes by constitutional amendment, was denied the citizens of Pennsylvania, although such submission was asked for by the people in large numbers, therefore,

Resolved, That Somerset Classis decidedly disapproves of the negative action of the Legislature of Pennsylvania, and denounce the refusal to submit the question at issue to the people of the State, as a culpable disregard of the will and wishes of the people as expressed in extensively signed petitions.

Resolved, That only candidates for the State Legislature, of ascertained sentiments favorable to prohibition ought to receive the franchises of voters.

Vicious Literature. Under this head the following action was taken:

WHEREAS, The general publication of periodicals and works of fiction of low and vicious character, has grown into immense proportions, and

WHEREAS, The prevalence of such publications is highly debauching and debasing, mentally and morally, and visibly and evil in magnitude, second only to intemperance itself, therefore,

Resolved, That Somerset Classis respectfully asks the Reverend Synod of Pittsburgh, to send a pastoral letter of maternal admonition on the subject of this class of literature, to the churches within her bounds.

Classis will meet in New Centreville, Somerset county, Pa., June 4th, 1884, at 7.45 P. M.

#### ADJOURNED MEETING OF EAST PA. CLASSIS.

At the adjourned meeting of East Pa. Classis, held in the Third Street Reformed church, Easton, Pa., June 12th, Revs. J. G. Neff and J. H. Schlappig were received from Lebanon Classis. A call from the Bangor charge to the Rev. J. G. Neff was confirmed; also one to the Jerusalem charge to the Rev. J. H. Schlappig. Committees were appointed to install these brethren in their respective fields of labor.

The following members were elected delegates to the Synod:—

Synod of the United States.—Revs. T. O. Porter, D. D., L. L. D., J. J. Crist, G. W. Kershner, T. A. Huber, primarii; Revs. I. K. Loos, J. E. Smith, J. G. Neff, M. A. Smith, secondi.

Elders John Weber, Hon. Joseph Laubach, B. F. Morey, George M. Heil, primarii; Owen Reyer, W. H. Lee, T. T. Miller, Thos. F. Burley, secondi.

General Synod.—Revs. J. E. Freeman, T. O. Stem, D. Y. Heiler, D. D., primarii; Revs. M. A. Smith, I. K. Loos, E. W. Reinecke, D. D., secondi.

Elders Thomas T. Miller, Hon. Jos. Laubach, Peter Laux, primarii; Thomas F. Burley, B. F. Morey and Geo. W. Johnson, secondi.

The committee on Finance also presented its report, apportioning the obligations assumed by Classis to the several charges, which after some discussion and slight amendment was adopted. The amount apportioned is a little over \$2600.

CLERK.

#### MARYLAND CLASSIS.

Mr. Editor:—In a late number of the MESSENGER a correspondent gave some of the doings of the Maryland Classis in its last annual meeting at Westminster, Md. Allow me as Stated Clerk, to supplement his article by a few additional points of information.

The Classis met in its sixty-third annual session, which began on Wednesday, May 23d, and continued until Monday, the 28th, at 11 A. M. The roll showed an attendance of twenty-one ministers and seventeen elders. Five ministers and one licentiate were absent, and excused on reasons being given satisfactory to Classis. The work of Classis during the past year has gone forward prosperously, given encouragement to those engaged in it, and bright promise for the future. The Classis is comparatively a large body of earnest, active pastors, alive to the work of the Church in all its departments, and delinquent in none of the requirements of Synod—has met in full and over all the apportionments of the same.

Benevolence.—A growing interest and greater zeal are seen in Home and Foreign Missions as is manifest in the organization of missionary societies and contributions to these different objects. The treasurer of Classis reported over \$4,000 raised for the different benevolent objects of the Church. Some of the items are as follows:

Home Missions, over \$1,600; Washington Chapel, \$970. Making for this Mission \$2,863. Publication Board, \$325. Synodical Contingent, Benevolent Education, Sustentation, for missions summing up treasurer's report as said over \$4,000, and for all benevolent objects nearly \$6,000. Society for the relief of ministers, etc.—The

Classis has been active in furthering the interests of this society in its noble and charitable work. In the last eight years over \$278 have been given to the capital fund, making thereby seventeen life members, though the Classis is entitled to nineteen. Collections are taken annually in the month of June, and at least two life members are made each year.

More could and should be done for this society if the church at large would take a deeper interest in its blessed work for the widows and orphans of our deceased brethren. Why is it that Maryland Classis is almost alone in this work? Is it moved by self-interest? No, it is charity pure and simple. For I know not one of the present twenty or more life members who expect to receive any of its annual appropriations.

Benevolent Education.—The Classis has under its care six young men preparing for the holy ministry, five of which number are receiving aid, and only two of them live in the bounds of the Classis. The call for men for the gospel ministry is great in all churches. Our church is not an exception in this. The Synod has called upon the Classis to seek out men. The Classis has heeded this call, and raises the coming year nearly seven hundred dollars for this object. Should there not be greater activity in this matter by all the Classes? How many waste places in our beloved Zion could be taken up if we had the men for them? Give us the men and the means will be forthcoming. It is said that there are twelve hundred villages or towns west of the Mississippi, in which there is no church. Oh how large is the field at home to say nothing of foreign lands!

General Synod.—The Classis selected the following primarius and secundus delegates to represent her in General Synod, to be held in Baltimore, May, 1884.

Primarius delegates, Revs. G. L. Staley, D. D., E. R. Eschbach, D. D., N. H. Skyles, Elders, Samuel Dutrow, J. Taylor Motter, Jacob H. Cost. Secundus delegates, Revs. S. S. Miller, T. F. Hoffmeier, H. Wissler, Elders, G. S. Griffith, Samuel Seibert, Jacob Sellers.

Statistics.—Ministers, 28; Licentiate, 1; Congregations, 54; Members, 6,999; Unconfirmed, 4,006; Baptism, 401; Adults, 35; Confirmed, 307; Certificate, 131; Communed, 5,753; Dismissed, 115; Erased, 13; Deaths, 200; Sunday-schools, 47; Sunday-school Scholars, 4,418; Students for the Ministry, 6; Contributions, Benevolent, \$5,902.60, Congregational, \$27,318.31.

Next annual meeting.—St. John's Reformed Church, Clear Spring, Washington Co., Md., Wednesday after Trinity Sunday, June 11th, 1884, 8 o'clock, P. M.

#### DU BOIS MISSION.

The corner stone of the Mission church at Du Bois, Clearfield county, was laid with appropriate services on Sunday, July 1st. Rev. Jos. H. Apple, D. D., of Saegertown, Crawford Co., Pa., preached an able and edifying sermon on that occasion to a large audience assembled in the Presbyterian Church. Rev. John Walbach, of Reformed Church at Towanda, and Taylor of Presbyterian and Smith of the M. E. Churches, were present, and all but the last named assisted in the service. The hearty earnestness with which all the brethren entered into the services, is a cheering evidence of the sympathy they feel for us in our struggles to establish our church here. And never before was so much interest taken in the Reformed church here, by its members and the public. No special effort was made to raise funds at this time, yet the offerings of the congregation present were liberal beyond all expectation. We will soon lay the corner-stone of another church in this mission, and to complete the two we stand much in need of help. Will not some of the good people of the church send us something then to help on this movement, which all who come here see to be eminent for worth?

And will not some of the missionary societies contribute towards buying some carpet, or chandelier, or a couple of pulpits? All funds sent to the pastor, D. H. Leader, will be promptly and thankfully received. We desire to acknowledge the amounts thus far received as follows:—Harbaugh Missionary Society, Waynesboro, Pa., per Rev. J. M. Motter, \$15; Salem Reformed church, Harrisburg, Pa., \$15; Ref. church, Hanover, Pa., \$25; Evangelical Ref. church, Frederick, Md., \$20; Conrad Missionary Society, Berlin, Pa., \$20; Ref. church, Middletown, Md., \$10; Ref. church, Hagerstown, Md., per Rev. J. S. Kieffer, \$10; Manor Dale Mite Society, per Rev. D. E. Ledy, \$8; Meyersdale, Pa., charge, \$7.20; Beam charge, Somerset county, Pa., \$5; Somerset S. S., \$4.10; Revs. T. F. and H. W. Hoffmeier, \$5; Revs. H. S. Garner and D. N. Harsh, \$5 each; Philip Snyder, Everett, Pa., \$1; Rev. W. W. Deatrick, Centreville, Pa., charge, \$15.

Besides these numerous sums have been received from ministers and members of Clarion Classis, which it is not possible to mention in this connection.

#### ADJOURNED MEETING OF ST. PAUL'S CLASSIS.

At an adjourned meeting of St. Paul's Classis, held in Good Hope congregation, Shenango charge, June 5th, a new charge was formed by a division of the Shenango charge and the New Hamburg congregation of the Greenville charge. By this reconstruction Greenville congregation constitutes a charge by itself. St. John's and Jerusalem remain the Shenango charge; New Hamburg, Zion's and Good Hope constitute the new charge. Applicants for the new charge can address either Rev. F. Pilgram or Rev. F. B. Hahn. The applicant must be able to speak both German and English.

At the same meeting arrangements were made to have a meeting of the "Reformed Church Assembly at Conneaut Lake" on the 23d of August. From present indications, this meeting will far exceed that of last year. Not only the churches of Mercer and Crawford counties will be represented, but we have the assurance that large numbers from the Church East and West will be present. Sufficient hotel accommodation for all—and if there are those who prefer to tent out, they can do so, providing they bring their tents with them. The programme will be published in a week or two.

STATED CLERK.

Greenville, Pa., July 5, 1883.

#### CONNELT LAKE ASSEMBLY.

A hearty invitation is hereby extended to all who desire a day of recreation and social enjoyment, to come to Oakland Beach on the shores of Conneaut Lake, in Crawford county, Pennsylvania, on Thursday, the 23d of August, 1883. St. Paul's Classis of the Reformed Church has appointed that day for a meeting of the people of the Reformed Church, and instructed me to publish a general invitation as soon as a suitable place for the purpose is secured. It is desired that a goodly number of our ministers and people should meet there to become acquainted, and to enjoy themselves.

Those coming from Pittsburgh and East, will take the Pittsburgh and Erie road, which runs a train to Conneaut Lake three times a day each way. Those from the West can come on the N.

Y. P. & O. road to Meadville, when they will be directed to Conneaut Lake, as it is out, ten miles, and four trains a day each way. They may come on the Pittsburgh and Erie road to Meadville, and then change for the Erie road to Home-wood, and there change for the Erie road to Conneaut Lake.

Conneaut is a very fine lake of clear spring water, five miles long and two miles wide, has good fishing and a nice country surrounding. Five good size steamers run continually on the lake, and take passengers any place desired. It is expected that at this meeting some of the most renowned men of our church, from the east and from the west will be present and address the people. A charter has been obtained for the formation of a permanent Conneaut Lake Assembly, such as at Chautauque, only on a smaller scale and less expensive. All the preliminaries for this enterprise have been attended to and will be laid before the people on August 23d, to be put into actual operation if desired and the necessary means can be secured. Those who wish to enjoy the cool breezes of Conneaut Lake for a longer time will please write to the undersigned for further information.

C. M. BOUTER.

Meadville, Pa., July 12th, 1883.

#### Church News.

##### OUR OWN CHURCH.

##### Synod of the United States.

Norristown.—Rev. W. C. Henderson writes under date of July 5:—At the July communion of the Trinity Reformed church, Norristown, Pa., 8 persons were received into church fellowship, 2 by confirmation, 2 by renewed profession, and 4 by letter. The services were solemn and impressive. This was the first communion service of the present pastor. The congregations have more than doubled, while the Sabbath School is in a flourishing condition. This state of affairs has given great encouragement to the church, and we trust a tide of prosperity has set in, which will, under the blessing of God continue.

Cressona.—The Lecture-room of St. Mark's church, Cressona, will be dedicated on the 5th of August. Rev. J. A. Beber is the pastor.

Thompson.—Rev. A. R. Thompson has changed his address from Lionville to Stone Church, Northampton Co., Pa. Correspondents will notice change.

##### Synod of the Potomac.

St. Thomas.—Rev. J. A. Wickert, late graduate of the Theological Seminary at Lancaster, has accepted a call to the St. Thomas charge, and entered upon his duties. Correspondents will please address him at St. Thomas, Franklin county, Pa.

##### Pittsburg Synod.

Stoyestown.—Seven persons were recently received by certificate into the Stoyestown congregation, Rev. W. D. Lefevre, pastor.

##### Synod of Ohio.

Marshall, Kansas.—The Rev. I. G. Brown says that the first communion of the new congregation at Marshall, Kansas, was of an exceptionally interesting character. The day was lovely and the number that communed was largely in excess of the actual membership. Of these some, it is believed, will unite with the mission and commune again. The collection was \$4.05, which the consistory decided to apply to Home Missions. The June weather was favorable to the crops, with a slight rain almost every week.

##### Synod of the North-West.

The time is now approaching when the German brethren in the West are beginning to hold their missionary festivals (Feste). One of the first of the season that has come off was held at Norwood in Wisconsin on the 20th of June, in the charge of Pastor J. O. Ochsner. The people came from far and near, and amidst sunshine and rain attended the meetings. The church was decorated with flowers and garlands. Pastor Grauel opened the festival with an earnest missionary discourse from Acts 13: 43. The Sunday-school assembled in the afternoon amidst a downpour of rain, and drew a crowd of grown persons to attend the service. Pastor Uhlman, who had been an active missionary in China for a number of years, led his audience many interesting and edifying things drawn from his own personal experience among the Chinese. The occasion must have been of a highly interesting character. The collection amounted to \$34.00, which was a fine aid to his dear Fatherland, Switzerland, by the beginning of July, for the benefit of his health with the expectation, however, of returning again to his people in America.

It is a standing theme in most of the German congregations in the West, we are told, to hold a Missionsfest once a year. This they consider an advance forward, as so do we. Nor do they wait until late in the season on account of hay-making or hot weather, but begin early. One was held at Covington, Kentucky, as early as the 10th of June. It is in that way they keep the Trinity period. In good example.—*Missionary Herald*.

#### URATA.

Easton, Pa., July 5, 1883.

Mr. Editor:—Will you please make the following corrections in sketch of the late Mr. Miller's: Third paragraph, first word, for "when" put where; fourth paragraph, for "Bedford" put Bradford.

I wish, also, to state that I was misled by the papers sent me as to Mr. Miller's early ministry. He was connected with the Free or Independent Synod only about ten years, not five, as stated. In 1833 he was licensed by the Mother Synod, and afterwards, in 1835, ordained by the Synod of the United States at its meeting in Chambersburg, Pa., on presentation of a call from the Reformed people (not yet organized) of McConnellsburg. The licentiate Joseph F. Berg, then a young man, was ordained at the same time with Mr. Miller. Mr. Miller went to York, with his union with the Mother Synod, but before his ordination. The "Notes" sent me were very brief, and, in several instances, incorrect as to historical facts, which, on further personal investigation, I discovered after the manuscript had been sent away.

Please make these corrections in your next issue, so that no one may be misled by the statements in the sketch.

D. Y. HEISLER.

#### ORPHANS' HOME ANNIVERSARY.

The Anniversary at Bethany Orphans' Home will be held July 26th, 1883. All are invited to come. Meals will be prepared by a committee at moderate rates. The Philadelphia & Reading Railroad will run a train through at 10 o'clock, A. M., provided 100 persons will come over the East Penn. Lancaster & Columbia Railroad.

D. B. ALBRIGHT, Superintendent.

#### NOTICE.

A Special Meeting of the Classis of Philadelphia will be held at the Publication Rooms, 907 Arch street, on Tuesday, July 24, 1883, at 11 o'clock, A. M., for the transaction of the following items of business:

1. The adoption of resolutions of respect in memory of Rev. J. Samuel Vandersloot, deceased.
2. The adoption of resolutions of respect in memory of Rev. J. Hannabery, deceased.
3. The dissolution of the pastoral relation between Rev. Newton J. Miller and St. John's church, Wyoming, Delaware.
4. The reception of Rev. J. S. Hartzell from Clarion Classis.
5. The reception of Rev. Jas. Crawford from Lancaster Classis.
6. To confirm a call from Christ Evangelical Reformed church to Rev. Jas. Crawford.
7. To appoint a committee of installation in the case of Rev. Jas. Crawford and Christ Evangelical Reformed church.

DAVID VAN HORNE, President.

Phila., July 6, 1883.

#### NOTICE.

Lehigh Classis Sunday School Convention will meet in St. John's Church, Tamaqua, in the evening of the second Wednesday of August next. All delegates expecting to be in attendance will please inform the pastor, I. E. G., in advance, that provision can be made for them. A full attendance is desired.

I. E. GRAEFF.

Tamaqua, July 9, 1883.

#### THE "MESSENGER" PREMIUM SUPPLEMENT OF DEC. 13th, 1883.

What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new cash subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address, CHAS. G. FISHER, Supt. and Treas., Reformed Church Publication Board, 907 Arch street, Philadelphia.

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#### SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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